

Mr. Nyland: A few new people tonight, eh?

First, just a few remarks about Saturday. There is no physical Work here this Saturday. Instead, some of us who can will go out to the country. Provided the weather is willing. And do some Work on the new Barn we have acquired. Some of us who can, perhaps, will stay over night and be there also on Sunday. It's going to be very primitive. There's not going to be any cooking. So any body who comes and wishes to come has to provide their own food. I would like to know...Who is going to take the responsibility for that. Frank! Is Frank here? Would you like to do that Frank? You're so proficient... By Friday morning let Frank know who wants to come on Saturday. Friday evening we'll decide definitely if the weather is good enough. The main thing I would like to know Frank, is how many cars will come.

Frank: Yes, uh, I was thinking of that.

Mr. Nyland: Ya...They have to have the instructions so that they don't go to the wrong Barn. And anyhow, that is the present plan, and we'll try to do certain things, like that, also during January. We will be very much affected by weather and snow and ice, and so forth, and inconveniences of the place. Ya?

Q.: Will there be movements on Saturday afternoon here?

Mr. Nyland: Oh, I forgot that now, yes, of course, there will be. Is Jean here? No. Then those people have to come on Sunday. Movements continue on Saturday afternoon.

Alright....we can talk about Work...Who ever wishes to start.. to start the ball rolling.

Q.: It seems as though the results I get..

Mr. Nyland: You'll have to talk louder, I think.

Eddie Wax: It seems as though the results that I get from Work efforts that I make, don't satisfy me, and are not equal to the effort.

Mr. Nyland: Do you know what kind of results you can get?

Eddie: No.

Mr. Nyland: You make an effort and you expect something from it. What is it really you expect?

Eddie: I don't know, but I expect that I'll know that its...it seems that it will be a lot more than it is, or should be.

Mr. Nyland: But in what direction should it be a lot more?

Eddie: Well.....I don't know.

Mr. Nyland: Well, if you don't know, it's very difficult to talk about it.

Eddie: Yes, I know it. That's why I asked. I can't figure it out.

Mr. N.: What is the motivation for wanting to Work?

Eddie: I realize things aren't the way they should be.

Mr. Nyland: Alright. And you want to do something in order to change such conditions?

Eddie: Yes.

Mr. Nyland: That gives you a certain wish, and now that's translated into a wish to Work, and now you translate that into an effort of actually Working and you make an attempt. What is the attempt?

Eddie: I put myself in....

Mr. Nyland: No, I don't want a description. What is the aim of the attempt?

Eddie: To Wake up.

Mr. Nyland: Okay. Do you know how you will be in a state of being Awake?

Eddie: A little bit.

Mr. N.: By past experience?

Eddie: Yes.

Mr. N.: How you were then? (Yes.) You mean that you had an experience of Awakening which is different from a state of being asleep. And you wish to Wake up. And what else? If you know very little about it, what its going to be, then only an experience of what it is when you are Awake, all you can do is to wish again for a state of being Awake.

Eddie: I don't think I would like to be, so much, under different influences.

Mr. N.: Thats right. But how will you do it, when you start to mix up your attempt in the first place to try to be Awake and in the second place to be less affected by ordinary circumstances? You see, the wish to Awake is a pure wish for Objectivity. You cannot describe the state of Objectivity

of how you will be. If you mix the wish to be awake up with something that is subjective, that is, you would like to undo the conditions where you now find yourself, that you are affected by certain influences then you dilute your effort. The reason is not any longer purely that you want to be awake--you want to get rid of something, or rather, you want to have conditions which are a little bit more conducive for your own state. Or you would like to be under more or better influences. If you do not define them, it will be quite alright. If you would say, "Here I am awake", and let it go and see what happens when I am awake and what kind of influences can I now take in or not, but as soon as I start to define the kind of state it should be, that is, if you wish, you have a headache, you want to get rid of it. Now you want to Wake up in order to get rid of the headache. You're not really interested in being Awake. You hope that if you would be awake, that the headache will go. But you cannot wish for it. That's why I say, what do you wish for, because if you say it is not the result that you expect, that is based on an experience which you know when you are a little bit more Awake. So you wish now for being at least a little bit Awake. Without describing any further what is the kind of a state of what you then will experience further in that kind of state. As you wake up physically in the morning and you want to be awake, do you already, while you have this wish to wake up in your mind, that you want to do certain things during the day. Or could you imagine that you just want to wake up because you have slept enough? You understand what I mean? You're wishing for something that doesn't belong. You're wishing for a state of Objectivity. You don't know what it is going to be like. You wish for a new country, and you have no indications of how it's going to be. You don't even have a map. All you know is that at certain times you realize you're asleep, and you would like to be awake. And that's all you can wish for. And to judge about that what is the degree of awakesness. That, I think, one can hope in comparing it with what ever you have experienced before, and that, therefore, that kind of experience of being awake comparing with what you have known already as another state of being Awake. Sometimes it may be a little bit more, and a little bit less. If that is the case and you find out it is not as good as you have experienced before, you try to increase the effort. But the effort is constantly of trying to be Awake. If your eyes are not entirely open in the morning, you rub them, and you open them up wide in order to see the rest of the world. But you are not defining as yet what you want to do. If you climb a

mountain, you hope that you will have a beautiful panarama, but you don't know what it is until you get up on top. But your way in climbing a mountain already discover that you see a little bit more than when you were on the ground. But how far you climb up the mountain depends on manny, many conditions. It may depend on that what you would really like to see and then you are disappointed. And it is very difficult sometimes to climb the mountain. All you have in mind is someday you hope to get to the top and not allowing yourself even to look around and see how high you are. The effort is in climbing. The wish to wake up is to become awake or aware if you can extend it, you would be in a state of awakening and then of course, many things can happen. IF I seek the Kingdom of Heaven, I'm not describing it. I have a faint notion of what Heaven ought to be comparing it what Earth is, and usually the way I try to define it, its not at all like Earth, its quite unearthly. If I say I want to wake up its not like my sleep, and it is non-sleep. If I look for Objectivity, I say it is Objective, it means non-subjectivity, and how can I at the present time even, being in a state of subjectivity describe a state of objectivity? You see in the beginning, it is very small, the idea of what I have and what it ought to be like and what I will be when I actually could be Awake. The desire constantly has to be to stay Awake or to make attempts to wake up or an attempt to have an experience in the state of being awake, but, I cannot describe it until I am there long enough and that I know then I have this kind of a thought or another insight or I have more ability or I have a chance actually to work things out which I cannot do when I am on Earth. All these things can happen and more and more I have experiences of being Awake even for a short time, or maybe Aware, the more I will add to experiences and gradually out of that I could describe that kind of a state, but I have not right as yet to say it is not measuring up to my efforts. Beacause you don't know your efforts yet, and you don't know your obstacles, and you don't know what is in the way at certain times. At most, what you can find out is at certain times its a little easier, and the conditions are more conducive and there is more real Wish and the deeper the Wish is, you can say the result ought to be a little bit more satisfactory, but only in the sense of being more Awake. Can you imagine that you do certain things without seeing any results? If you love an animal, maybe it will take a long time before the animal will respond, still you can continue to love the animal. If you care for a baby it may take a very long time before the baby even recognizes you, and all you do is to give. The wish to be awake is sufficient unto itself. The wish we wait for reaching a certain state which I hope will be Objective and

will give me many, as it were, treasures which are now in heaven, but I bring heaven down to earth. It's sufficient for me in the knowledge that I make an attempt and I don't define as yet what ought to be the result for me. I know when I'm on the right road, and I don't really care how long the road is provided I have in mind that ultimately an aim will be reached if I stay on that road but it may take a long time. One has to have a great deal of patience with ~~this~~ because there are so many things that you have to find out which you don't know. One can expect and one can understand the expectations and the constant hope that one has and this of course stirs you up and carries you farther and determines for you what you really want to do. That is the attempt that you want to make in order to reach that kind of a state. But don't start describing! And don't start expecting too much. Alright? I hope you have the strength to continue.

Ya? Who is it?

Question: I would like to have a task.

Mr. N.: What do you do in daily life?

Q.: Nothing important.

Mr. N.: Ya, but it is important, whatever you do in ordinary life is always important for you. Not in results that you compare to someone else, but for your own relation it is important. What do you do?

Q.: I'm driving right now..driving a car (Taxi?)..No, its a different kind of a car. A delivery car..

Mr. N.: Ya, and you get out of the car, easily, often, delivering something? (Yes.) And when going back to the car, driving a little distance, do you ever get mad at the traffic? (Yes) Would it be a good task, huh? Do you swear? (At times yes.) Ya, because a taxi's a little faster than you are?

Q.: No, usually because I'm a little faster than a taxi and he swears at me first.

Mr. N.: Ya, alright, because you have to make deliveries. (Yes) And you are upset. Are you paid by deliveries? (Yes, sort of.) It affects you in that way? (No) That is, if you have less deliveries, then you make less money? (No) Oh, you are paid by the day for deliveries. Then why are you so interested in getting there so fast? (I don't know) Oh? Well, that's interesting. You know, because why do you object to someone else getting there ahead of you?

Q.: Sometimes I like to get done sooner because I have other things to do.

Mr. N.: Oh yes, thats right, because you have a little bit more free time.

Well, the task is whenever someone goes ahead of you or that you think you ought to go ahead of someone else, which of course it happens in traffic many times, you can do it once and the next time you cannot do it, you know, you force yourself to be different from your ordinary way of habitual behavior, and then the third time you can do it again. And this way you try during the day to be reminded, every once in a while whatever your tendencies are and you go against it. And you sit there, maybe you have to wait. Maybe you have to put on the brakes. Maybe you have to allow someone to go ahead of you when you could. Try to see what the state of your body is. What is the tenseness in your muscles. What is the expression on your face. If you could become aware of it, so much the better, but it will be already quite a bit if you notice it. That is, if you see how you as a body, behaves, as a result of whatever thought of whatever feeling you might have about the rest of the people in traffic. It's the one way, you can do this one day. The next day before you get out of the car, when you have stopped it and you want to make a delivery, sit for just two or three seconds, collect yourself, and say to yourself, "I am getting out of the car." The same before you get into the car, you wait and then you climb into the seat, do you have a door on the truck? (Yes.) Do you have to close it?

Q.: You mean the door you get in and out of?

Mr. N.: Ya, do you close it? Do you slamm it sometimes? (No.) Can you ~~gokix~~ without breaking the glass? (Yes.) Do it once and the next time extremely slow. You see what it means, you try to break certain things that you are habitually used to doing and you do something a little different. And its not for the fact of doing it different, because what we do many times in ordinary life depends on outside conditions. This time you do it because you are not reacting but you try then to act and to some extent, at least, you have your mind be more a master or more a directing force. You see, instead of allowing things to come in and you react in an ordinary habitual way, you start now with your mind to start to direct it and to see to what extent you are successful. Again I say it is not a question of waking up to it, but it will give you a certain sense of having your mind tell what the body has to do. Alright, you understand it? That you can do the second day? The third day, go back again to the first. After a week you will know well enough which days are the best for you. Then the following week, you do that. If the first day, or the third day was very good, you continue for the whole week on that basis. If the second day or the fourth was better, you continue for the week with that. You see, there are two aspects of it. One in relation to traffic, and one in relation to the delivery. Alright? Good.

Question: For a while, I thought that I was making regular efforts...

Mr. Nyland: Can you hear it in the back? (No.)

Question: For a while I thought I was making regular efforts of some intensity, and lately, I've found that my efforts have been spotty and irregular, and sometimes facious, and this, realizing this, just having an understanding of this being a certain kind of energy which has allowed me to string the effort out a little longer. And what I essentially want to know is, how can I make the efforts longer than...

Mr. Nyland: Are you sure you're making the right kind of effort?

Q.: Well, I'm making an effort that I think is right.

N.: When do you make the effort?

Q.: Mostly while I'm by myself and mostly in the early part of the day.

N.: What do you do?

Q.: Usually just walking in the subway.

N.: Why do you walk?

Q.: Well, I walk instead of standing somewhere.

N.: Do you walk one block trying to be awake?

Q.: Sometimes I do.

N.: Have you been able to..?

Q.: I've had success in walking.

N.: Now, when you walk one block, can you be Awake? All the time?

(No.) How long are you Awake?

Q.: Well, sometimes I can remember to observe myself off and on for maybe a couple of minutes or so at most, and that's of course constantly shutting off and switching on.

N.: Well, let's say shutting off and switching on, how long does the shutting off period last, and how long is the on period?

Q.: Well, sometimes its..

N.: No, no sometimes! Today, for instance, and very accurately, not in general, it is no use to just a little bit, a little bit, and every once in a while. Either you do it right or you don't do it at all. Wishy Washy is no good, half way is no good. Really intentionally wanting to do it and then make that effort as long as there is energy and wish for it,

and when it is gone, forget about Work. So you have to be very specific, and it is not just, oh well, early in the morning or sometimes when I Walk or perhaps when I go in the subway, and so forth. No, its not right, and it doesn't do you any good because it is just a little bit of lip service you pay to it. If you have to make a real effort because there is a real enemy, the enemy is the way you are bound to Subjectivity, and unless you want to face it at the proper time and in the first place to see what is your enemy, and then do something about it. You cannot fight unless you actually know what you are opposed by. And then when you realize how much you are bound at that time or how much you sleep today or the realization that you have not done anything really to Wake up, then at least you know that you have to do something quite definitely about it. And if you don't do it, it is no good. The thought takes over, immediately you find an excuse and you're sorry afterwards that you were not awake but its your fault. You do this now every hour on the hour. You take off five minutes regardless where you are, and whatever you are doing. If you are walking, 5 minutes you make an attempt to be Awake. If you're sitting, I would prefer you to get up and do some walking around the desk or whatever it is you are doing exactly at 10 o'clock, exactly at 11, exactly at 12. Then you can have off for two hours, and you start again at 2 o'clock, 3 o'clock, and 4 o'clock. Take time today, if it works well you can spend another hour if you like, that is 7 O'clock or 8 o'clock in the evening, but exactly on time. Have you got a wrist watch? (No.) Well get one, or look at a clock that you can depend on. Are you in an office? (No.) Out of doors? (Yes.) Have to walk? Okay. At 10 o'clock, not later, you have to be quite definite about it. That you have to learn because your nature is wishy washy. You just like to postpone, that is it is just as good, and you rationalize about it and, in this particular case, mixing. You do it, or you don't! And if you don't do it, on time, you can't do it anymore. You have to make a special effort if you fail at 10, and a special effort if you do it at 11. You see, it'll get you in a certain state if you are honest and if you are serious. And you will be all ready, before 10 o'clock, at a quarter til you'll start to think about it and you will watch the clock, and you will watch it with such curiosity almost that 10 o'clock goes by and you haven't done it. You'll find out things about yourself which are important, during the time that you are so-called trying to Wake up. Try to walk if you possibly can and slower than usual. It is not "business as usual". Its quite a different thing. It is as if at that moment you are going to do something that is special for you and you want to segregate that from the rest of

the daily life. For it is not that kind of a color of subjectivity. It has to have a very definite tint of something a little different in the direction of what you might call, trying to become Objective. It is not that you will know, but at least you make the attempt. In your walking, you become aware of yourself walking..Almost when you walk, slow, hesitating to take the next step. You want to hold on to something. If it is a realization of "I want to be Awake.", you hold on to that kind of an experience of being Awake. And you have to be quite honest, because, if you lose it, you won't know it until you realize that you have lost it, and at that time, when you're walking, you have to stand still. You have to come to yourself. You have to ask yourself why did you lose it. Why is this kind of a thing so difficult for me? Why can't I hold on to it? And then, you say, now...this time..I will. Again you make up your mind, I'll do it. Again you will find out you will lose it. Again your thoughts come in and whatever excuses there are, or whatever there is if you happen to walk on the street, that could cause your attention to be drawn by a variety of different things outside of you, window shopping, or a nice Christmas etalage, or a car that runs over you practically, or someone who bumps into you. And all of that, these are obstacles for those 5 minutes, which in the little state that you were, have become quite sacred for you. And if that attitude is not there, then there is no desire to Work. It has to be very clear what you're trying to aim for, that is, to undo the effects of ordinary life on you, by means of the creation of something that is free. And, at the same time, continuing with your ordinary manifestations of subjectivity. You have to continue, the moment you stop for a moment is only to collect yourself, then you take the next step, and again, you're in the world, you are, as an ordinary human being, affected by the world. But something has to be there that is within you, separated from you. But observing you. Alright? Ya. Good. For the time being, every other day, so that you have one, you might say, free day and you can say to yourself, Thank God I don't have to ~~do it tomorrow~~ watch 10 o'clock or 11, and maybe tomorrow, maybe, if I only could get around it somehow or other, if I didn't have to do it tomorrow. After a little while you will hate it. But that will determine how much you really wish to do it. And if you are successful, if you're honest, it will be very good. Alright? Ya.

Now comeDon't sit, don't just sit! Ya? Who is it? Again? () Oh, its alright, but (Maybe I should give someone else a chance.) Perhaps. Maybe after someone else asks, you can ask.

Question: I had made attempts in the morning to Wake up. I find that I've been most Work successful on mornings in which I'm involved in a repeating physical exercise, such as running.

Nyland: You run in the morning? Why?

Q.: For the maintenance of my physical body.

Mr. Nyland: Oh, really, do you need it?

Q.: I think that it helps me.

Mr. N.: Do you sit too much during the day?

Q.: Yes, quite often.

Mr. N.: Do you do calesthenics?

Q.: Every so often in the morning I might do some sort of exercise.

Mr. N.: How long do they last? Usually.

Q.: I run for about half an hour.

Mr. N.: Okay. Where, on the street?

Q.: No, I run through the Park.

Mr. N.: In the Park? (A couple of miles through the Park.) Ya. Regardless of the weather? (Yes.) You mean you keep it up every morning? (Not every morning, alternate mornings.) Oh, why alternate? (Because of the energy that is involved in doing it.) If you do it 15 minutes every morning?

Q.: Well, I don't want to do it 15 minutes every morning, I only want to do it every other morning because on the alternate mornings I...there are others things that I wish to do. This is what I'm trying to ask you about. For instance, I tried to draining exercise that you described.

Mr. N.: Relaxation.

Q.: Yes, relaxation. I find that I have a lot of difficulties particularly in the beginning. I find that I cannot stop when I'm sitting quietly as opposed to being active in the instances when I'm running or involved in things like this exercise, I cannot stop what goes on in my head.

Mr. N.: Maybe you're running too much. (Well, I don't know.) What would happen if for one week you didn't run? (I don't know what would happen. It wouldn't be a catastrophe.) No, but it would upset your logical make-up.

Q.: Oh, I doubt it, because it wouldn't be because I'm lazy or because I didn't want to put myself to doing it, it would be a deliberate action.

Mr. N.: But you do find that when you run, you have a better day.

Q.: I find that it does then to help, yeah. Because how much I can get with myself when I run. I can realize myself running. I can see myself running.

Mr. N.: Ya, but you are running, so you are quite identified. (Identified?) With yourself. Which doesn't help you very much.

Q.: I'm not sure that it does matter. I sort of thought that it did help me.

Mr. N.: No. From the standpoint of course when you are exercising it probably gives you a better blood circulation in general, a better state of health, but the question is when you can, you say, perhaps see yourself, or come, do you actually become aware of yourself, while you are running?

Q.: Yes, I do get the feeling that I can separate from running, I can sort of see it running...I can feel, you know, a body that is going..

Mr. N.: That is why I say, are you not identified with the running?

Q.: Oh, in that sense, I would be, yes.

Mr. N.: For that what is so-called "observing" you is quite identified with yourself!

Q.: I understand what you are saying.

Mr. N.: You see, that at most it is just a noticing and you become quite identified with yourself running, and it is not Work.

Q.: I've been mistaken then?

Mr. N.: Ya, I think you mixed that up a little bit. Much, much what you are doing when you run, you remain, of course that is, you notice constantly that this body is running. And that maybe, something in it that you say, "Well, it is good for me," or that you are overcome and you get a little tired. But all of these things are considerations in order to bring the total state of your body in a better way a better state of health. But it does not develop any "I" at all. It's a consideration that takes place in your head, and, of course, also to some extent in your feeling center when you like it. But it is entirely Subjective. I'm not saying its wrong, of course, if one runs, I think it is fine, but it is not the kind of a thing that you really can use for Work, in the beginning, when the little "I" is so small, for it is much better..... Go ahead with the running. And do it everyday, but before you start then, if you want to relax, it will be very useful. And, if necessary, but down on the time of your running. Because relaxation will give you much more. It will give you definitely a certain realization of your self as you now sit and try to drain, and if you do it in the correct way, you will find out it will become less and less identified with it, because all you wish to watch is this draining level as it were going down, and this is what your concern is, and after you have drained well enough or rather you are relaxed and you again realize that certain parts are a little too tense and too tight, you try to undo that. You look at your body, much more from the stand point of a little instrument that you want to have in

a good kind of a condition, and that real relaxation in itself, the detensing of muscles is far better for you than the utilization of certain muscles when you are running. Unless it is necessary for your state of health, but I think you would derive much more from the relaxation than you would derive from the running. That is not a question for yourself to decide. I'll give you the reason why relaxation is better, for the relaxation attaches itself to the undoing of tensions all over the body, every muscle that you want to relax as you drain from the top on down will have a very definite effect in the totality of your body after you have drained it that then, that what is there is a much better equilibrium. With running you only use certain muscles and others are completely forgotten and the result is good for those muscles, but the result is not good for those that have been neglected. What one wants for a body as well as for the totality of his personality is a state of equilibrium. The more there is a relationship between the different functions of the body in the proper way dependant on each other for a long time, dependant because it has to form an equilibrium as a whole, the more healthy all of them are, the better my state will be. Consider it, I think if you tried to relax every day instead of running, you would be quite a different person. Moreover, thru running, if you've done it for sometime, it already becomes routine, it is not very use~~x~~ful any more. If you want to do sitting up exercises, and don't run but if you make your muscles...the aim is then according to, Do you take movements?

Q.: No, I don't, I want to get around to that.

Mr. N.: Well, it is far better to try to do certain movements like we do with arms, or head, or legs even if you do it by yourself as well as you remember. Because these movements are really calculated to bring about an equilibrium in the body, because, otherwise, it doesn't get it because it is not the kind of movement where you dance a little bit in accordance with some music, but it is very definitely the directing of your mind for doing certain things with parts of the body which are not relaxed to each other and there is no correlation in that kind of almost automatic form of behavior, but we can talk about that ~~later~~. For the time being, my advice is simply try to relax and do it really in the right way and try to undo all the different tensions there might be already when you are at your chest or your shoulders, your head already will start to tense up, when you come to the lower limbs, I'm sure your arms will be tense because there will be such a wish to do it right.

And you'll remember, I warned about that. Its a question of porosity, it a question of openness, its a question of that kind of relaxation as if something is draining from you without you pushing it. Alright? Do what, I would say, for one week, in preference, let me know next week. (Yes I will) Very good. Ya?

New Question: Did I understand from what you were just saying in answer to his question that you should try to observe yourself when you are relaxing?

Mr. Nyland: I only said that that what will be the result is close to the possibility of observing oneself. Because one has much more of a detached viewpoint. It is not observation, it is only a preparation for a better observation if one wishes. You see, the draining exercise as a relaxation process puts the body in a certain state of a low state of behavior. Both or rather all these mental facilities are reduced to a minimum, your feeling and naturally your body. And because of that there is a freedom not requiring as much energy for the maintenance of the body and more energy available for the wish to become awake. It does not lead to it necessarily and logically when the desire is wish to want to Wake up occurs to one, there is more energy available for it. It still requires a very definite Wish that I want to Wake up. You understand the difference?

Q.: One should refrain from trying to observe oneself.

Mr N.: Yes, I would. Because the purpose is relaxation. This requires a form of energy on the part of yourself exactly where the body has stopped relaxing that you intentionally relax. It is not at all giving in, as it were to a certain form of tiredness, when relaxing the body because it is tired. Its very definitely to put the body in a state in which it can relax because you wish it to relax in a form that then the muscles relax, and that will require attention on your part. You understand when I say its a relaxation in our sense of the word starts where other relaxing stops.

Q.: Yes.

Mr. N.: Relaxation as we mean it is a very definite activity. It is not passively so-called letting oneself go. So you see it is already in the direction of something that my mind wishes to do regarding my body. But it is not impartial. Alright. Good. Ya?

Question: Mr. Nyland, on Friday you gave me some valuable information that I'm not sure what to do with. You spoke about an emotion..

Mr. N.: Is it difficult to speak about emotions in a loud voice?

Question: (Louder) When you spoke about emotions then you quickly changed

into physical-intellectual. It took me a while to digest it. But how can I use that in my attempts at Work?

Mr. N.: I don't think you can.

Q.: Is it...

Mr. N.: No! It belongs to a general study of oneself as a different thing that I now experience and how they are connected. It becomes of interest whenever I have a feeling or perhaps even an emotion that there is immediately an expression of it in the physical sense. But I cannot do much about it, in only stating that fact. I will be able, later, to separate a feeling from a very definite expression physically. But for that I have to build up something for the physical body as a center which then has an attribute which will take the place of an emotion, and that one does by means of sensing. If the body actually can sense, it has an organ of its own and if doesn't need ~~the physical body~~ to have the feeling any more.

Q.: But if you always notice the physical center () anything but the muscles...

Mr. N.: No, no. Its not a question of muscles only, its a question of a general state that becomes noticed and many times its blood, its breathing, its an expression on one's face, its not necessarily muscles, its not always tension. Sometimes, it depends on the person, it is a nervous condition, but, you see, all of that instigated comes from a source which is my feelings. And definitely when it is an emotion it is there even to a greater extent. Because emotion comes to an end in wanting to express itself and it ~~is~~ unable and then it uses the body in order to continue with that. And both have an end. It's only possible when the emotions are free from the expressions in the body. And then the emotion by itself can grow out further. You understand what I'm saying? Because it may be very difficult. The idea of Work is the realization first of what one is, and what one has to Work with, and it will take a long time to actively accumulate a great many data and such ~~data~~ sometimes are still too subjectively colored so that I don't see them really straight and I have personal interpretations. But I keep on collecting. I create a quantity much more than I usually have because my ordinary life usually does not allow me to have too many of them but I intentionally want to find out what I am in different conditions and conditions which are not usual to me then but they accumulate in that sense being broken up because of breaking a habit. Then I accumulate more data about myself, how I am in ordinary life as ~~expressed by~~ a variety of people, not only friends, but enemies, or certain conditions that I dislike now

I want to find out what I will be. I will not be free from myself, but with this tremendous quantity of data I get facts which because of the quantity of facts will enable me to give a better average of that what I am, and already in expectation of how I will be. And this is a slow process of gradually becoming more Objective to myself the more I increase the number of data I do have, the more familiar I become with myself. And the less I am surprised that I behave the way I do. This will have a result, ultimately, of really being free from oneself and the manifestations because you already know it. And then it is a small step from there to becoming Objective. The whole point of Objectivity is to enable the body as it is now with the different organs as it functions to be separated into different functions, and have each function stand on its own feet. And we simply say, in other words, that that what I would like to do is a separation between that what is now feeling manifestations in the physical sense. And I will have the greatest difficulty in separating from the physical, because that what is now so completely divided as a feeling over a totality of my physical body. It'll take a long time before these different nerve nodes are giving up their feeling quality and are united together in the solar plexus or even have gone to my heart. As far as my mind is concerned, that what I feel need not always be thought about. So it is a little easier there to make a separation but the ultimate aim is actually that there are three different functions separate from each other, and functioning independently of each other, and then, under the influence of "I", they can be combined in a harmonious way. But when you say that I noticed certain things for the time being that have happened this way or the other, it won't help you. Only the fact that I accumulate more data may make me interested in seeing that I will not be as reactive as I usually am. Because with the acquisition of more data I will see more and more how mechanical I am. And that will produce very definitely a wish to do something about it. Ya, is that clear? Alright.

Who is it? Ya?

Question: Can you give me something to do with the children that would be beneficial for all of us, ~~and~~

Mr. Nyland: Well, do we all know the children?

Q.: My children.

Mr. N.: Well?

Q.: I'm not certain what you're asking me.

Mr. N.: When you say that can be beneficial to all of us..

Q.: And beneficial to myself.

Mr. N.: I have to...yes..but you ask for something regarding your children.

to myself.

Mr. N.: I have to...yes but * you ask for something regarding your children.

Q.: Something that I can do...

Mr. N.: Ya, that's right.

Q.: In my relationship to them.

Mr. N.: Ya, it depends on the children a little bit. We can talk about children in general and the relationship of father and mother towards the children and what they could expect of children or what should be expected of them as father and mother. But you see in a general way one simply wishes naturally the child to grow up.

How do you want it to grow up to be able to live in the world and to meet conditions as they are. And that they have, you might say, a sane judgement about it. But this depends entirely on the kind of child it is and how old it is. And don't start working, so called on a child while it is still too young. How old are they?

Q.: 11, 9, 7, and 3.

Mr. N.: How many?

Q.: Four all together, 11, 9, 7, and 3.

Mr. N.: See, they are different stages, and they have to be treated quite differently.

The ones that are the oldest will start to distinguish already certain things in your behavior and notice it when you are ~~not~~ not awake but are completely unconscious. But when they are three or four years old they don't know that. The refore if one wishes to teach by ;means of ~~manifes~~ manifestations it'll be possible only for the ones who are older to see it, the others not. To surround a child when it starts to grow up, when it is three or four years old, that is to give it a chance to develop in its own way as much as you can allow. At the same time they have to learn to have respect. If is very necessary for a young child to know that as early as possible that there is a respectful attitude towards you and it does not mean that you can order them around. You have to go down to the level of the little child and you have to talk that kind of language and not talking down to it, but talk the language of the child, almost like childish talk, but with complete understanding where the mind of that little child is at ~~that~~ that time, and its quite different from what you would like it to be. That's one of the hardest things that you with the information you have will be apt to talk down and put things in a certain way or words which are absolutely ~~incomplete~~

incomprehensible to the child. A little child has to be taught when it is young by means of a form of behavior in which you start to work in the world of the world of that child without using words. But quite definitely they have to feel that you love them. That's about as much as you can do until they get to a little bit ages of distinction. And gradually one can introduce them certain words, and between the ages of 6 and 12 there is a possibility that you can help to create for them a little different world than the world in which they live at the present time. And you can help then to create for them an imaginary world in which certain things take place which are completely unusual as far as this ordinary life is concerned but will give them a fantasy something of a new world in which they can live and to some extent even can retreat if they wish, that ordinary life is a little too hard for them. It may take a long time before you establish that kind of a confidence. Because they will not look at you as if you understand them and they will judge as it were when you live in that world of fantasy with them. They will start to question you as comparing it with other people who don't do this. That's why I say it will take a long time before you will establish that kind of a trust. But it is a marvelous thing if you can. Because it will give them, at the same time while they get ordinary experiences in life, something to which they can retreat and at the same time then they can share it with you. And you will know if you are doing the right kind of a thing that they confess to you what happens to them in that kind of a dream world. There is no objection to have them dream a little bit. Don't kill(?) it, don't become matter of fact. Don't tell them what is in accordance with the rules of rightness, what they should or should not do. Let them live their own lives, only prevent them from getting into danger, don't let them play with matches, for instance. After they get to be 10 or 12, one has to learn to formulate certain words which are just a little ahead of their own imagination or their own intellectual capacity. You have to keep on with a child by being ahead of it just 2 or 3 steps-not too much. But still there has

to be a contact and there has to be a constant looking up to you for something that they can not only trust but respect. If it is a repetition of what happened when a child is very young, but this time it can become formulated for them, and then one has to insist on responsibility. They have to be taught to do certain things against the grain, that what they do not always wish, or sometimes they can explain to you why they shouldn't do it, you have to insist that you are a responsible person for them and to make them feel that they are not as yet grown up. And don't ever treat a child as if they are grown up or to let them live their own life the way they ~~see~~ would, like. It makes monsters out of them. A child should constantly during this whole period up to 16 or 17 years old, have respect for their parents and have to be made to do certain things in a certain ~~x~~ way; not commanding, you do this and that and so forth, but really to make them realize that they will never grow up unless early in life they are doing certain things that sometimes their body doesn't like or sometimes their friends tell them that they shouldn't like it. The greatest difficulty that age is not the influence of father and mother but the influence of the other children with whom they are associated. It is sometimes the well-meaning efforts of uncles and aunts restrict that which is being and the family. And always ~~the children are being told~~ said to them to the smallest amount if you can help it, and object to so and so giving them information and orders. It's already bad enough when they have to go to school. But what is needed for a child is to have a haven where they can come back and talk to their father and mother about the things that are going to interest them and that then they are not ashamed of talking about them. This kind of trust has to be brought about by the father and mother by means of their behavior. Because a child ~~xx~~ of that age is not dumb at all and will see immediately when there is difficulty between the father and mother, or when the father says something to the child and he himself doesn't do it. And whenever you want to teach anything, any form of dexterity, never tell the child ; to do it and then you sit and ~~xxx~~ read a magazine. Always you should help a child by working with them- and particularly boys. And as far as girls are concerned they have ~~xx~~ work with

the mother. Their mother has to teach them whatever she can, cooking or sewing whatever it is for the household, so they have that, you might say, behind their belts. And then they enter into society in contact with other people with a little bit of something that is their own that is already partly a dexterity for them, which they then can utilize, almost I would say, with that they can get married. You see with the difference in ages, and it is a very difficult problem & because it is not just ~~in~~ the family because it happens to be children. They have to be treated in a different way, and sometimes they have to be treated when all of them are there and you run a risk that sometimes one understands and the other doesn't. In such a case, ~~avoid~~ avoid talking too much.

Q.: You think they'll be alone with their mother; as you know mostly I'll be there the whole day

Mr. N.: What, What mostly?

Q.: I am there the better part of the week time at all. There has been kind of like Boot Camp in the house, many things to be done, they do. But I seem to be going away from it. Becoming a, a militant.

Mr. N.: Do they trust you?

Q.: They have no reason not to. I don't know.

MR. N.: No, but do they? Do they tell you what goes on in their mind?

Do they come to you with stories? Do they tell you what they dream about?

Do they repeat what they talk about with other children? Do they report what happens in school?

Q.: Not too often, mostly they come with their difficulties between themselves which I find/

Mr. N.: That may be so, but the question is only what they think and what they feel, not when they have a little difficulty with someone else. Can you draw them out, can you actually sit with them, say now, here we are, then wait--But make them feel you are there for them. It takes time, and it takes sacrifice. It is ~~xxx~~ difficult' to say Fred(?) because each person has of course their own children and they already have

been brought up, and when the conditions are such that the wife is not always home, and you have now this responsibility, there is that kind of a fiddiculy that it is ~~xxx~~ different when she is there. And when she is not there during the day the children don't you might say, don't notice then, don't notice her, don't notice that they' actually, that she actually exists also for them. But that is an unfortunate circumstance. It is not normal. It ought to be constantly (-) as much as you can in the evening when she is there. But, one has to take sometimes these things as they happen to come. I'm talking in general now much more than what is applicable in this particular case. But I think there is enough in what I said that you can use.

Mr. N.: Didn't you have your hand up? You withdrew it?

Q.: I had it up thankf~~u~~lly, not (-?)

Mr. N.: Yes, you had it up before, and (---).

Q.: Mr. Nyland, I have great ~~fx~~ difficulty in working, as my work is usually done in the evening after, during the day having problems ~~xxx~~ even getting thru in ordinary life in school with my usual form of laziness and irresponsibility, then suddenly I have to work and I know I have to work but I feel very silly even trying to pick up a book like All and Everything when I can't even do a task, a much simpler task.

Mr. N.: But why do you work? Are you very lazy?

Q.: Yes.

Mr. N.: Do you go to bed late?

Q.: Usually, yes.

Mr. N.: Do you have to?

Q.: No.

Mr. N.: Alright. We'll change that, then. You go to bed when you think it's necessary, when your studies will allow. And you cut down on talk, talk, talk. It's the first thing. The second is you get up a little earlier in the morning. Early in the morning is far better than late at night. Of course it~~x~~ is.

Because you are not as much befuddled by ordinary mental processes and most likely not as tired. And in the third place when you get up in the morning there is a chance that the 3 centers are not as much ~~xxx~~ connected with each other. So it's an excellent time. And I hope you don't have to think too much about what you are going to do during the day, unless there is an ~~exam~~, that of course, will engage all your attention. You just put the cart before the horse.

Q.: Alright.

Mr. N.: Don't you? So let's change it Because you find an excuse, don't you?

Mr. N.:

Q.: Yeah. ~~A~~ And it is wrong. I think there is a desire. There is really something that you say, yes, well, perhaps I should read All and Everything.

And there is very definitely a wish that you want to find out something about life.

And also that you believe if you only could be a little bit more free and a little bit more objective it would be far better. And if you surely at times realize you don't want to be as unconscious as you are, or as automatic. All of that was right, it is quite ~~x~~ genuine. But you do it at the wrong time. It would be interesting to find out why you do it because you ought to know, and you have known, and still you continue. And it's quite possible you see that many things in ordinary life engage you too much now, that there is really very little and only a little sense of loyalty that after some time you say Oh, my, I have forgotten to read All and Everything, I ought to do it because...You know? And with all conscience you know it's wrong. And it is not actually becoming, not even to a student.

Q.: That's right.

Mr. N.: Okay. Then we start with that, if you want. All right. A ~~x~~ person has to learn how to be active in ordinary life. It ~~xx~~ doesn't make any difference ~~x~~ what he is doing. Studying, or already professionally engaged. Or whatever it is he has taken on as responsibilities on his own shoulders. Or whatever has been laid on him by father and mother, or whatever the conditions may be. A person faces his life at a certain time, and quite curiously he has to consider what will happen to me, what is me now, and what can become, and what actually should I do in ~~xxx~~ order to bring

it about? It's very important to come to that kind of a definiteness, that is not wishy-washy letting it go, but to take a stand, and at times to take an accounting- here I am so oh, what have I to show for; already now having live several years, maybe one third, one fifth of the total time length that I may, I hope I will live, but at least 20% already gone; what is it? And you start to analyze that because in that period there has been already quite a quantity of material that was deposited, and of course it can be useful, and also can be made to grow further. But one has to know what is there for use, now. And one of them is my expenditure of my time. And I know how I have spent the time, and I can by extrapolation hope that I will spend it similarly' and perhaps improve on it. And that the realization of time expenditure for oneself becomes very important. As far as energies are concerned, I will know that I sooner or later will have to take the responsibility of all the energy that I now have, have accumulated and that I continue to make as long as I keep on eating and sleeping and drinking. But the question of man, of what I am, is not in society necessary. But that that what I know of myself that I could be, as a man, that with which I will face the world, if I have to, and if I want to go in a professional direction, for a fiddlerent reason, in order to accumulate maybe some money, or in order to utilize my time in a very definite way, so that I can be a little bit more proud about it, or whatever it is that I have to consider. There is the time I have spent and the responsibility for that what I wish to spend in the future. And this determines for me what I will be as a man and the level of my being. It's important to see this because there is going to be a time when you have to face the questions, do I want to get married, or do I want any kind of a relationship, and then in that relationship what do I bring, what do I so-called offer as against what someone else might offer, but to what extent the other person can be considered by me from what standpoint and what can I expect reasonably the other person to be. And you see it is usually in this case something that you put on yourself. And one learns this by understanding what has been put on you. Whatever the relation is of you, regarding your parents, ~~xx~~ it is the same kind of a thing that is now in reverse that you are going to offer to someone else.

And the third realization is a family and children. And it is only afterwards that one starts to consider the relationship towards profession, and that can only be regulated by the relationship between ~~and~~ man and God. But you see how ~~it~~ all starts together from this myself as I find myself extending in the direction of family, realization of that what I came from, and now what is going to be in the future of what I expect of myself. How I will in the rest of the world, ~~and~~ how I will be as in relation to that what I call God. All right?

Q.: Thank you, sir.

Mr. N.: All right. Ya?

Q.: I'm having trouble also reading All and Everything. I do read it, just about every day, but I'm finding that my attention starts to wander after 2 or 3 pages.

Mr. N.: Is this the first time you're reading it?

Q.: Yes.

Mr. N.: Well then don't pay attention to it.

Q.: I'm trying not to read it that way.

Mr. N.: Then continue. Why would your attention ~~wax~~ wander? Is it not interesting...?

Q.: I hear all the noises that are going on outside.

Mr. N.: Ya. Good. Then seclude yourself. Go and sit in the bathroom and close the door. Eliminate the outside conditions and maybe the inside conditions will make you fall asleep anyhow. Try it at different times of the day. Try it before meals, try it afterwards. Try it after you come back from walking in the city or professional work, whatever you are doing; I do not know. Try it in the evening just before you go to bed. Try it early in the morning. Do it at different times of the day, and you'll see at what time probably you are more interested. And there maybe--But don't skip anything. Keep on reading, same way as Gurdjieff has said "as any other book", and of course if anything else distracts you, close the book. Even if it is one page, close it. Don't try to continue with it, it's no use; only read it when you want to read it. And pray to God ~~&~~ that you might have many moments when

you wish to read it. Where are you now?

Q.: I'm on about 630, about $\frac{1}{2}$ way thru.

Mr. N.: Oh, good. Alright. Almost half. Yes. Continue. If you wish, set yourself a task that there is a deadline when you want to have it finished. How much time you would have to spend in order let's say to finish it by Christmas. Probably you will say it's impossible.

Q.: No.

Mr. N.: No, it isn't. By the first of the year you tell yourself you ~~want~~ want to have read it altogether. So that next year you really start to read. Alright?

Q.: Yes, thank you.

Mr. N.: I hope it, that it is still enjoyable enough.

Q.: ~~S~~ Oh, I'm enjoying it.

Mr. N.: Okay then, why the distraction?

Q.: I think because it's hard for me not to try to understand it.

Mr. N.: Yes, but DON'T try it! That's what I'm saying. Don't try it. You won't anyhow. But it's quite alright. In the process of reading it for the first time something will take place in you. ~~X~~You will have a little ~~xx~~ different viewpoint. Sometimes, perhaps, a little bit freer. I wouldn't say objective, but, in any event, quite different so that you start to think a little differently, and that with that kind of an equipment in your mind ~~x~~ having changed and your feeling toward things in general when you start reading it for the second time you really can derive much more benefit from it. Alright? By the first of the year? Good.

(Silence)

Mr. N.: In general, you know, your behavior is not very good.... The conclusion is ~~xx~~ ^{that} ~~they~~ you don't work. And by work, I don't mean that you don't have interest but you keep it much too much in your head and you come here in order to profit by someone, else who might ask a question. And sometimes because you like to hear what I'm saying And I tell you, it's quite wrong. I'm only ~~saying~~ saying certain things in a certain way for you to get started and to continue to try to make attempts to wake up. And you should still be much more alert to the fact that you are here for a very

definite purpose, and you come here almost stupified, as if you are drugged! What is alive in you?? And what is in you as a wish, realizing what you are? As a wish to be Awake or different? Or, what attempts did you make? If you look over your day, because, very often, after a Monday, Tuesday you remember a little bit, and Wednesday, its a little less. By Thursday, you have forgotten practically all of it. On Friday, perhaps, you think, well--maybe--. And Saturday, you realize that Monday is coming on and perhaps you should have a question. And it's not that I expect every person to have a question, but, certainly, much more aliveness than this! Big bags of potatoes! That's what you are.

Ya?

Question: Sometimes I get into a state which I can only describe as astounding, and before I realize what's happening, I'm completely identified with the state and I can't Work on myself. And I don't know where it starts and I can no longer control it.

Mr. Nyland: Tell yourself you cannot Work, Jessica. Keep on telling yourself, ALOUD, tell yourself that you are hysterical. Tell yourself that you are stupid. Tell yourself you are habitual. Tell yourself you are asleep. And MEAN IT! Instead of saying, I AM, you simply say: "I am asleep." I am a nobody. I am stupid. I don't know. I don't want to Work. Say it! "I don't want to Work", say it aloud. Say it at different times. Say it in a different way. "I don't want to Work!" "I"-- and realize what is this who says that--you change it. Because you know, that in exence, there is something in you that does not want to be lazy, and does not want to sleep. But at times you won't hear it. When you create a condition as a result of the repetition of that what is now a so-called negativity, of a statement that should not be, but, nevertheless, is, the statement about yourself. It will...change after sometime, when you realize you are that, and that it is not only in your head that you admit it, but you start to feel it. With all the bones in your body, you feel that this is me, and you can describe it and anyway you like--as a hysterical person who is subject to all kind of feeling that have no reason and no sense, or that you have lost control, and that you walk up and down and you keep on saying this aloud to yourself. That hysterical part will disappear. After a little while, you will become aware of this body, walking up and down. And it is YOU, this realization has to come in that it is YOU and no one else! And you will also come to the conclusion that it doesn't do you any good to keep on saying it unless something in

you says, "Now, for one moment, for ONE MINUTE, I WISH to Wake up. Then, you will make an attempt.

There are many ways to undo these kind of negative states. And, of course, the best thing is not to run into the negativity. If it happens to be because your inability to Work, it is useful. If it is negative, it belongs to ordinary life. Let it go! How much energy already has been spent in an unconscious way! And you never knew it. And you assume simply that it had to be done, or whatever, you didn't give it any thought. Now, you start to think a little bit about it. And something comes to you as a notion that perhaps it is not always right. And you start to judge yourself that you should not be like this and that you have to Work against all these kind of things that have remained unconscious. And, of course, this can serve as an excuse. So that you say, "Well, therefore, it is difficult for me", or my nature, or my horoscope, or my different things in the condition I happen to live, or the family I came from, and all of that, Jessica, is NIX NIX!! It has no result whatsoever, than only to keep you asleep; there is no reason for continuing it. Nevermind what the conditions are, nevermind what the Zodiac tells you, nevermind what any kind of an astrologer will tell you at certain times, and you want to believe in it. You come to yourself in that what is the inner, inner chamber of your Self. When you can be by yourself, without anyone else knowing it, and when you don't have to give any account to anyone, not even God, because he won't be there. But you, the beginning of your soul, or something that starts in you, becomes now quite serious, and questions you and says, "Now, what happens to me? What is all this prattle about setting me free?" What are you doing about it? It is an experience one can have. You can feel it, you know it. That there is something required, and that at that time you Wake Up. And you keep on trying to Wake Up at such times. Not at other times, for the time being. Forget it! It's ordinary subjective life. It has gone on already for many years. And let it a little bit more, it won't make any difference. But then there have to be, at certain times, moments when there is just a little different characterization of that what you believe your life could be, and at such a time, there can be hope. Those are the light points of the night. They are the stars in one's life. And you wish to make light in the form of a oneness with the Sun, and you hope that some day actually the Sun will rise above your horizon and enter into your world. That is your aim. But the night is long. But at least you can make it a little more brilliant

and a little bit more starry, perhaps a little colder in wintertime, but quite definitely clearer, because you can take away certain clouds, and you can actually change the atmosphere around you. Try to remember certain things that you have experienced for yourself. Try to remember that what you have noticed and at times viewing yourself in different situations, conditions in which you were travelling and you saw, lets say, New Mexico, and the air was clear, and you saw ~~f~~ certain things that you couldn't see here in this smog-ridden city of New York, and how, at certain times, your own atmosphere surrounded you and prevented you from doing anything whatsoever because emotions were too much involved. At times, get out of that. Same way as when you're in a stuffy room you go outside in order to get some fresh air. The stuffy room of oneself in which one usually lives, the humdrum of ordinary existence, and monotony, and all the time thinking it is so absolutely necessary to do that, and then there is no time left for Waking up. It's not true at all! There IS time. There is at any one moment, time at that moment. It may not last, but it is a moment in which I say to myself: "Now, I AM", and then, I wake up, because I can hear what I say: "I--AM"--and then I continue still in ordinary life, only try to extend it a little bit more, if you can possibly. But the attempt has to be made--out of your head, into the application, into the practicality of noticing, and , if possible, to become Aware of a form of behaviour as you say this. You, your body, is there. Ready to be observed, by "I", which you make at that time.

Yes?

Question: Mr. Nyland, I've been trying to see how I am when I make an effort to Work. Of what state I might be in, trying to make some effort, and what I've observed is that I could be much more Aware or a little bit more Aware, of the in-and-out of being Awake...not that I see, when I Wake up, or I see what I'm doing. I'm more Aware of this constant inter play, constant Waking up and going back. And when this takes place, I have been trying to be present to myself. I mean, that I'm trying to make an extra big effort. And more and more without seeing it, I'm off in some kind of fantasy, then I come back...

Mr. N¹land: Why? Why fantasy?

Mary Jane: Well, I say that...not fantasy, but the words and conversations going on in my head are the kind..something that happened during the day, something that happened yesterday..

Mr.N.: Where is your body?

Mary Jane: My body is...I'm trying to observe that.

Mr. N.: With what?

M.J.: I'm trying to observe it with, by being present to its..

Mr.N.: I don't like the "being present". What are you trying to observe with? Who is the observer?? Where is the seat of Awareness for a beginning of Awakening? Where does it take place?

M.J.: Well, my mind starts it..

Mr. Nl.: I hope so! I hope so...because thats the only place it will start. One can have a good feeling, and, sometimes, by means of the feeling one can have a realization of one's existence. But the difficulty in feeling is that still this existence, when I notice it, I still have to become impartial. With my mind I can become impartial to my body as it behaves, and thats all I do; something present to myself means "I" is present to "It". That's the only presence! There is no thought about that. There is no thinking that something else or someone is present. I know something is there and is present, but I only know it when that what is "I" is ACTIVE! It has to observe! It has to establish a relationship between that what I am in ordinary life. I call it "it," or my personality, and my "I" has to be there somewhere, in my mind, starting to function in a very simple way, as a little bit of an organic faculty, as I hope it can remain in existence when it collects facts about myself. That what I am physically I observe a movement of my arm, and I do it this way and I remain Awake, this "I" is Awake to his body doing it. There is no presence that I think about. I am Aware of something that is taking place with my physical body when it makes gestures, it does this, and it has a face, and it doesn't like my voice sometimes, but at least I am aware of it existing. All I want to know is that I AM. In existence. My AM-ness is me! The "I" is recording the AM-ness. You see, its not clear to you. When you use the phrase, "to be present", you don't go far enough into defining "what is this presence?" And there has to be very definitely a realization of something that is present to you.

M.J.: Well, I have been...it is as if something is recorded..

Mr.N.: Yes..I hope so! I hope so!

M.J.: And the transition, the very quick transition from one state into another and back again..

Mr.N.: Which state? From what into what?

M.J.: From being Awake, as I understnad being Awake, to being in an imaginary...in a thought..

Mr. Nyland: But you don't know it! When you are Awake you don't know when you lose it!

M.J.: NO. I never see that. I never see that..

Mr. N.: That's right! But as soon as you are in the state of so-called thought, or dreaming, and you remember that it is dreaming, and perhaps you don't like it, you Wake up again.

M.J.: Well, I come back..

Mr. N.: You stop the dreaming, intentionally.

M.J.: I come back, yess..

Mr. N.: You stop. And you say, "But--I AM", "Here is my body", you can say it dreams, but it is here. Again, I Wake up. And I lose it. And I Wake up, and I lose it. This is the process...

M.J.: Yes, and, ah, something watches me, something..

Mr. N.: No!! The little "I" is the only thing that is watching! The little "I" is the only observer! Nothing else!

M.J.: And one of the oscillations that is registered, or perhaps it was a feeling, I can't define it, but in going in and out of this state of being Awake, and the state of "inner talk", was that I had a feeling of.. when I have been in the state of inner talking, and when I Awakened, I had a feeling of, that I had not been alive during the interval.

Mr. Nyland: You philosophize much too much. I wish to be Awake. I make an attempt to be present to myself with little "I" observing me. And that's all! All kinds of thought and feelings that you have and you describe, forget them! FORGET THEM!! You just Wake up. That's the attempt you make. Next week you tell me.

We're at the end of all the tapes except one. It means we have talked long enough. But I admonish you. More aliveness! More questions! More real interest! What do I do? To Wake up? Then we can talk about it. Goodnight, everybody.